291 These 2 pieces were then seamed together from
281 front of sole as far up as ankle and also seamed to each side of back piece. In front, from ankle upward 2 side pieces were tied together with 2 sets of buckskin thongs; sometimes upper set of thongs was wrapped around leg and tied either in
[314] front or back. To make soles wear longer, melted
[412] pitch from Digger pine smeared over outside of soles (FP). Deerbone awl used to punch holes for seams, which were stitched with sinew. Moccasins made by men; worn by men, women in summer, "not in rainy weather" (SM), when hunting, wood gathering, piñon gathering, etc.; children also wore them if "going some place," but footgear was not worn habitually or on short trips.

Sandals (same name as moccasins) were made of heavy buckskin sole to which a straight strip of buckskin 3 in. wide, 8 in. long was sewed in back (fig. 4; Mus. cat. no. 1-28227, 15-10538). When worn, this buckskin flap was brought upward

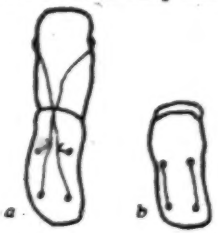


Fig. 4. Sandal. a, front view, showing strap arrangement; b, under side of sole, with strap.

to lie flat against back part of lower leg. Flap secured against leg by long buckskin thong, middle part of which held flap against lower leg. Ends of thong were brought forward on either side of leg, crossed in front over instep and threaded downward through 2 slits on each side of sole at instep; ends were then run up on under surface of sole to 2 holes underneath great and 4th toes and threaded up through these 2 holes. One end of thong passed between great and first toe, other between 3d and 4th toe; ends tied to upper sections of thong just below point where these were crossed over instep. Such sandals were used only when roasting piñons, to protect feet "when there was a hot fire to walk around" (SM). Fiber sandals never made, used.

292 Snowshoes not used, there being "not much snow
132 in the valley" where majority of semipermanent winter settlements were situated.

● 302 Coiffure.- Men wore hair long, loose (SM); sometimes parted it in middle and tied it in back (FP); never braided it. Women wore hair long, loose, parted, banged in front (Gayton, 1929, pl. 97a, b); banging done by holding front
[372] hair out from forehead in bunch, burning ends off with glowing stick of Atriplex canescens James (cĭw'wĭ-ĭbĭ-l). Woman's back hair sometimes braided, tied (FP wore hair thus; aboriginal?). When pounding acorns, otherwise employed in hot

302 [765] [824] 388 [515] [296] sun, woman bound string around head, hair rolled up to project over string, thus shading face. At death of husband woman burned back hair to neck length (Gayton, 1929, pl. 95a, b). Bulb of soaproot (ho·olo·hpi·l), Lathoe pomeridiana (DC) Raf., pounded, or roots Chenopodium californicum Wats. (ho·oha·l) pulverized by rubbing on rock, and used for shampoos; later these and inside of fruit of Cucurbita foetidissima HBK (ïihabï·l) used also to wash cotton clothes. Women brushed hair every day; Garcés comments (p. 282), "women . . . . take great care of the hair and do it up in a topknot (copéte)," probably referring to rolling up of hair to project over string (above). [515] Lice removed by washing hair with alkali (pi·šil) solution and letting powder stay on scalp for [301] several days. At dances women put loose eagle down in bangs. Children wore hair loose, girls of 5 having bangs.

303 Brush (wïŋït) made from fibrous outer sheath of soaproot; bulb dug in March-April when plant green, outer sheath removed, shredded, and 3 bunches of fibers, each 3/4 in. wide, 4-5 in. long, twined together at one end with native string to form flat, narrow brush. This hair-[413] brush similar to one women used when pounding meal, tobacco, except that mealing brush was wider, consisting of 4 bundles of fibers twined together. Museum specimen 1-19800 has fibers wrapped at lower end with sinew (?) to form triangular handle; said to have been "used for hair and flour." Porcupine tails, pine cones, pine needles never used for brushes.

302 Nails kept short by filing them on piece of rough rock, or else allowed to grow long, break off.

515 Both sexes bathed frequently, summer and winter, in pools at springs or in streams; "the young men are fine fellows, and the women very comely and clean, bathing themselves every little while" (Garcés, 282).

301 Ornaments.- Necklaces of white clamshell disks (tugumbal) worn by women only, chiefly at dances. Small concave white shell beads, olivella shells, long shell cylinders (hobo'apïn) made from colum-[177] nella of giant clam (?), and in historic times red, blue, black glass beads used in combination [439] for necklaces (pl. 6b). Both shell and glass beads, shell cylinders obtained from Chumash, who made shell beads, and also to some extent from Yokuts.

Nose plug (mupipugišt) made from shell cylinder; 2-3 in. long, 1/4 in. thick; worn by women only "when they danced." Women also wore strings of small clamshell beads in nose (FP). Earrings (nangawili'at) consisting of short strings of clamshell beads worn by women only. Bracelets (mašabu·nun) of clamshell or other beads worn by young girls. Men "never wore anything" in way of bead ornaments (SM, FP).

302 Facial decoration.- Paint made from red earth (yahawa·l) mixed with water, smeared over face by

302 men, women (SM), women only (FP), for dances. Women, young girls sometimes rubbed mashed roots of Plagiobothrys nothofulvus Gray (ši'iwišt), foothill floral area, over cheeks to color face red; this done merely "to make themselves pretty" (FP). Women also sometimes painted faces with earth and kept paint on all day, staying indoors, [756] "to make face lighter" (FP). Shamans engaging in contests painted faces with alternate stripes of red and white raying out from nose across cheeks; rest of body not painted; paint not applied in [317] honor of visitors. Red earth obtained from vicinity of Koso Hot Springs, east of Little lake in Koso territory; Tübatulabal either went for it or Koso brought it to them.

304 Tattooing done on women only; women "had it done because they liked it, to make them look pretty" (FP); not done at any specific age, although small girls were not tattooed "because it hurt too much" (FP). Old woman, not necessarily relative, did the tattooing; all women formerly had one or more marks. Pattern drawn on skin with charcoal (tu·l), obtained from "any wood" (FP); pricked in with spine of Tetradymia spinosa H. & W. (pokpo·giništ); marks, black at first, later turned blue. Usually done on face between mouth and chin, on back of hand, inner surface of forearms (fig. 5).

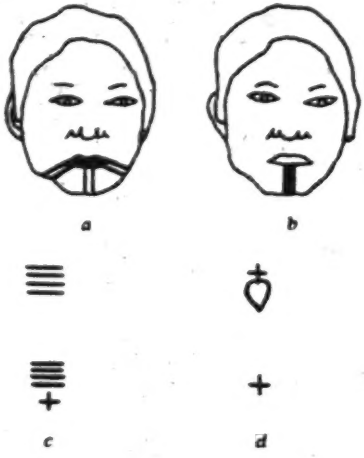


Fig. 5. Women's tattoo patterns. a, b, facial; c, 1½ in. long, inner surface of forearms (FP); d, inner surface of forearm.

Women had septum of nose pierced with pointed hot stick for nose plugs; after piercing, stick kept in hole about 7 days until wound healed. This done "any time" (SM). Lobes of female infant's ears pierced for earrings shortly after birth, "because the baby doesn't feel it much [302] then" (SM). Some men pulled out facial hair around mouth; others wore sparse mustaches (kaŋa·l), 4-5 in. long.

[P. 54b] Tubatulabal NS22

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756 gently over S.G.'s head and body, working downward, and blew on his skin while it was still damp. Her curing paraphernalia she kept in a little net sack.

## GHOST DANCE OF 1870

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668 At the time of the Ghost Dance F.M. was living at Tule rancheria. Along with everyone else, he walked up to Eshom Valley for the great dance there. A Yaudanchi winatum, Ino´lya, told them to go up there because the dead were going to return. The messenger went on with his news to Sototlo, on southward to Bakersfield, and up Poso Creek.

At Eshom Valley, F.M. learned that the news had been brought from Dunlap. Of the singers who were there only Samson Dick is now alive; they did not teach their songs to anyone else [sic].

When they returned to Tule they had a dance of their own which lasted six days; this was the largest ever held in the southern part of the valley. They circled to the left; there were no prayers, "just songs." People painted their faces: popular patterns were, for men, two parallel horizontal lines of black and white across the upper cheek, and for women, two or three vertical rows of black, white, and red dots below the eyes. Body painting was not done. They danced all night, swam at daybreak, and rested during the day while the singers practised.

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No dance was held at Sototlo, "it was too small a place." But "everyone" in the southern end of the valley came to this dance at Tule. Many people, especially those of Fort Tejon, came to live there permanently after the Ghost Dance episode.